
Mr. *SHERLOCK*'s
SERMON

Preach'd before the

Lord-Mayor, &c.

O N

The **FIFTH** of *November*, 1712.

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H O A R E Mayor.

Martis xi die Novembr.

1712. *Annoq; R. R^{na}*

Annæ Magnæ Britan-
niæ, &c. Undecimo.



IT is Ordered, That the Thanks of this Court be given to the Reverend Mr. Sherlock, Master of the Temple, for his Sermon Preach'd at the Cathedral Church of St. Paul on *Wednesday* the Fifth of *November* instant (being the Anniversary Thanksgiving for the Deliverance from the *Gunpowder-Treason* before the Lord-Mayor, Aldermen, and Citizens of this City: And that he be Desired to Print the same.

G I B S O N.

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S E R M O N

P R E A C H ' D

Before the Right Honourable the

L O R D - M A Y O R,

Aldermen, & Citizens of *London*,

A T T H E

Cathedral-Church of St. P A U L,

On *November* the 5th. 1712.

By *T H O. S H E R L O C K*, M. A.
Master of the *Temple*, and Chaplain
in Ordinary to Her Majesty.

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L O N D O N :

Printed for *JOHN PEMBERTON*, at the
Buck and Sun against *St. Dunstan's Church* in
Fleetstreet. MDCCXII.

SERMON

PREACHED

By the Rev. Mr. [illegible]

JOHN MAYOR

[illegible]

AT THE

[illegible]

[illegible]

[illegible]



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LUKE IX. 54, 55.

And when his Disciples James and John saw this, they said, Lord wilt thou that we command Fire to come down from Heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of Spirit ye are of.

WHAT Provocation the Disciples had to call for Fire from Heaven to consume the Samaritans, may be learnt from the 51st and following Verses : *And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem; and sent Messengers before his face: And they went and entred into a Village of the Samaritans to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his Disciples James and John saw this, they said, Lord, wilt thou that we command Fire to come down from Heaven, and consume them, even as Elias did? And he turned and rebuked them, and said, Ye know not what manner of Spirit ye are of. For the Son of Man is not come to destroy Men's lives, but to save them.—* The Hatred between the Jews and Samaritans was founded in a Religious Controversy; and had proceeded so far, that

all Offices of common Humanity had ceased between them; Insomuch that when our Saviour asked a Woman of that Countrey but for a little Water to drink, she marvelled at it, and said, *How is it, that thou being a Jew, askest Drink of me, which am a Woman of Samaria?* John 4. 9. The Reason of her Wonder is added in the next Words; *For the Jews have no dealings with the Samaritans.* From the 20th Verse of the same Chapter we may gather what the Foundation of this Quarrel was: *Our Fathers,* says the Woman, *worshipped in this Mountain; and ye say, that in Jerusalem is the place where men ought to worship.* This Account is likewise confirmed by *Josephus*, who tells us, That there were perpetual Quarrels and Animosities between the *Jews* and *Samaritans*, occasioned by a Contest concerning the Holiness of their Temples: The one affirming the Temple at *Jerusalem* to be holy; and that all *Jews* ought to send their Offerings thither: The others affirming the same concerning the Temple in Mount *Gerizim*.

It was about the Time of the Passover, that our Saviour took this Journey to *Jerusalem*, as we may collect from what is said in the 51st Verse; *And it came to pass, when the Time was come that he should be received up, he stedfastly set his face to go to Jerusalem.* The Time that our Saviour was received up, we know, was at the Jewish Passover; and this Time being come, when this Journey was made, shews it to be about the Time of the Celebration of this Feast. And this may account, together with what has been already said, for the unkind Reception which the Disciples met with in *Samaria*? The *Samaritans* find-
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ing them upon a Journey to *Jerusalem* about the Time of the Passover, concluded that they were going to celebrate the Feast there, and consequently were such as esteemed the Temple of *Jerusalem* to be the true Place of Worship, and were Despisers of the Temple in the Mount of *Samaria*: For this Reason they refused to afford them any Entertainment in their Village; but sent them out to prosecute their Journey, without the necessary Refreshments for it. This rais'd the Indignation of the Disciples: They immediately call to mind the Story of *Elias*; 'Twas in *Samaria* that *Elias* had destroy'd the Captains and their Fifties with Fire from Heaven; The Place it self prompted them to imitate the Noble Vengeance, that had once before been executed there; They knew that a greater than *Elias* was there now, and had been more barbarously treated: Why not then the like Exemplary Punishment? Why should not the Fire of Heaven come down to consume the Enemies of God's own Son, as once it did to destroy the Enemies of his Prophet? Warm with these Thoughts, and full of Resentment for their Master's Honour, they apply to him, *Lord, wilt thou that we command Fire to come down from Heaven, and consume them, even as Elias did?* But he felt other Resentments than theirs; and turned about, and calmly rebuked them, saying, *Ye know not what manner of Spirit ye are of.*

I have been the larger in setting forth the Circumstances of this Story, because in so many Instances they are Applicable to our own Case. 'Twas Hatred that grew out of a Religious Controversy, that bred the

the Treason of this Day : 'Twas Fire, tho' not from Heaven, that was call'd for to decide the Dispute : 'Twas Zeal for Christ, *but not according to knowledge,* that prompted to the Revenge : The Revenge was Bloody and Unchristian ; and to every one concern'd in it does the Voice of Christ reach, *Ye know not what manner of Spirit ye are of.*

It would be endless on this Occasion to run into the Controversies that are between us and the Church of *Rome* : The Case we have this Day to plead with them, wants not the Support which the Righteousness of our Cause might afford it. Let Them be the Disciples : Let Us be the *Samaritans* ; mistaken, nay, obstinately mistaken in our Religion : Let Them have all the Advantage that the Parallel in the Text can afford Them : Let Them call Us Hereticks, Schismatics, Aliens from the Body and Church of Christ : Yet, after all, Their Furious Rage, and Their Cruel Thirst after Blood, entitle Them to the Reproof of Their Lord, *Ye know not what manner of Spirit ye are of.*

Not all the Boasted Advantages of their Church, can justify them in the Cruelty they use towards their Fellow-Creatures. Have they a Zeal and Love for Christ ? So had the Disciples : Are they provok'd by the Indignities offer'd to him ? So were they : Have they Faith enough among them to work Miracles in his Name ; and will they from thence justify their Practice ? The same Faith had the Disciples ; *Wilt thou, say they, that We command Fire to come down from Heaven ?* You see their Faith : They wanted nothing but their Lord's Permission to do the

the Thing : And yet, their Faith notwithstanding, we learn from the Unerring Voice of Truth, that their Spirit was not right within them.

But when we have consider'd our Saviour's Judgment in this Case, and how far it extends, we shall be better able to judge, to what Kind of Spirit the Dark Contrivance of this Day is to be ascribed.

The Case has been already stated, and I need not repeat it : My Business at present shall be to consider, how far this Reason of our Saviour's excludes all Use of Temporal Punishments in Matters of Religion. And,

I. I shall briefly shew, that it holds in all Cases with respect to Church-Power.

II. That the Argument does not affect the Civil Magistrate's Power ; nor tye up his Hands from Interposing with the Civil Sword, in Matters proper for his Jurisdiction ; however they may be pretended to be allied to Religion.

III. I shall apply what is said to the present Occasion.

As to the Persons on whom the Disciples would have executed Vengeance, they were on Two Accounts the Objects of their Wrath. They were Apostates from the true Religion, and had erected a Temple to themselves on the Mount of *Samaria* : Besides this, they had very inhumanly treated them and their Master. The Rule of Charity is so very plain in Scripture, and the Duty of Forgiving Inju-

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ries so express, that I think Personal Affronts and Injuries can with no Colour be pleaded to justify Persecution. And therefore the whole Weight of the Argument lies upon the Honour of God and Religion; from which Topicks, the Doctrine of Extirpating Hereticks fetches its main Support. But to this Argument our Saviour has furnish'd us with a short but full Reply, *v. 56. The Son of Man is not come to destroy men's lives, but to save them.* The Honour of God is best consulted, by complying with the Gracious Designs of his Providence; and the Honour of Religion best secured, by promoting the Ends of it: And since our Saviour has told us, that the Design of his Coming into the World, and the End of the Religion he taught, was not to destroy, but to save Men's Lives; there can be no greater Indignity offer'd to God, no greater Contempt shewn of Christ, or Blemish cast upon Religion; than to make Religion, which was designed to save Men, the Means and Instrument of destroying them. The Argument reaches to all Methods of Propagating Religion which are hurtful or injurious to Men, as well as merely to the destroying them by the Fire or Sword; For the *Son of Man* no more came to injure or abuse Men, than he did to destroy them: And therefore the Argument is equally strong against Injuring or Abusing our Fellow-Creatures in order to propagate the Faith, as it is against Destroying them. And very strong it must be in both Cases, since 'tis our Saviour's own Argument.

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'Tis true, that all Punishments do not come under the Notion of Injuries or Abuses ; since many are calculated for the Benefit of Offenders ; to reclaim them to a better Mind , and better Manners : And consequently , all Punishments will not come within this Argument of our Blessed Saviour : And therefore, notwithstanding what has been said, it may still be pretended, that there is Room for the Exercise of Temporal Punishments (for of such only I speak at present) in the Case of Religion ; since some Punishments may be subservient to the End of Religion , and may help to set forward the Salvation of Men.

But however good a Reason this may be for Exercising Temporal Punishments in the Cause of Religion , it can signify nothing in the present Case , unless the Church be vested with a Power of Dispensing Temporal Punishments : For this Reason cannot create a Power , where it is not ; it can only direct the Exercise of it, where it is. And therefore, to those who urge the Conveniency of Temporal Punishments in Matters of Religion ; we answer with our Blessed Saviour, *Ye know not what manner of Spirit ye are of* : The Kingdom of Christ is not of this World ; nor is it to be erected or supported by Worldly Power : He has not intrenched upon the Civil Magistrate's Authority, or granted any Part of their Commission to his Disciples. When St. Peter drew the Sword in his Defence, he commanded him to put up the Sword again into its place, with this Threatning ; *For all they who take the Sword, shall perish with the Sword.* And in his Answer to Pilate he declares ;

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My Kingdom is not of this World ; if my Kingdom were of this World, then would my Servants fight, that I should not be deliver'd to the Jews : But now is my Kingdom not from hence. Joh. 18. 36.

This may serve to shew the Meaning and Extent of our Saviour's Argument ; and how contrary it is to the Genius and Spirit of the Christian Religion, to found its Faith in Temporal Punishments. The Powers which are derived to the Church from Christ the Head of it, are purely Spiritual : The Punishments she inflicts, are of the same Nature ; and the Effect of them generally suspended till the Offender comes to another World. 'Tis just Reasoning, I think, to infer from the Spiritual Nature of Christ's Kingdom, and the Spiritual Power of his Ministers on Earth ; that Temporal Punishments are not proper to enforce the Laws and Edicts of Christ's Kingdom ; for since the Kingdom is not of this World, the Powers belonging to this Kingdom cannot be of this World : But how those who derive all Church-Power and Authority from the Magistrate or the People, can upon their own Principles exclude Temporal Punishments in Matters of Religion, I cannot well conceive : For if the Authority be of this World, it must be supported by the Power of this World : The Magistrate bears the Sword, to command Obedience to his Laws and Edicts ; and the Exercise of the Sword reaches as far as his Authority goes ; and therefore if the Power of the Church is founded in his Authority, it must likewise be upheld by his Sword : And consequently, those who are for Throwing all Spiritual Power out of the Church, and Introducing into the

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room of it, a Power derived from the Civil Magistrate ; must, to exempt the Consciences of Men from a Spiritual Jurisdiction, submit them to a Temporal ; and leave them to truckle to the Power of the Sword : Which is in its Consequence, whatever it may be in its Principle, downright Popery.

As the Power of the Magistrate is by some exalted in Matters of Religion, beyond all Proportion of Reason ; so by others it is as much depress'd.

Let us therefore in the Second Place proceed to shew, That the Reason of the Text does not affect the Civil Magistrate's Power, nor tye up his Hands from interposing with the Civil Sword, in Matters proper for his Jurisdiction, however they may be pretended to be ally'd to Religion.

The Foundation or Principle upon which the Magistrate's Power has been both unreasonably exalted and depress'd, is Liberty of Conscience. Tho, to speak properly, on the one side a Liberty from Conscience seems to be the Thing aimed at ; For which Reason all Regard to Spiritual Matters is struck out, and the Magistrate's Will set up as the Supreme Law of Conscience : On the other side, a Liberty for Conscience to act as it pleases, is the Thing contended for ; And therefore the Magistrate's Power, in all Cases where Conscience is concerned, is taken away, and Men set at Liberty, to act as their Conscience, how erroneous soever, shall direct them, withou Controul. But it ought to be remembred, that the Arguments drawn from the Nature of Religion, and of Christ's Spiritual Kingdom, against the Use of Temporal Punishments, are conclusive only as to the Ministers of that Kingdom ;
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and cannot extend to the Civil Magistrate: They, as *they* are Ministers of a Kingdom purely Spiritual, can have no Claim as such to any Temporal Power; and therefore they can exercise none: They consider Men's Actions with respect to the Consequences of them in another World, and therefore they denounce the Punishments of another World against Offenders: *Knowing the Terrors of the Lord, we persuade men.* But the Civil Magistrate has a Temporal Power; and the Peace and Order of this World are his Care and Concern: 'Tis his proper Business to consider the Actions of Men with regard to Publick Peace and Order; without respecting from what Internal Principle they flow. If the Actions of Men are such, as tend to disturb the Peace, or to destroy the Frame of the Government over which he presides; whether they proceed from Conscience or not, he's not bound to consider; nor indeed can he; but 'tis his Duty to punish and to restrain them. Whenever Men's Religion or Conscience come to shew themselves in Practice, they fall under the Cognizance of the Civil Power: Or whenever they branch out into Principles destructive of the Civil Government, they are then ripe for the Civil Sword, and may justly be rooted out. Upon these Principles, I presume, there have been many Penal Laws enacted against Popery in this Kingdom: Not upon the weak Supposition that no Man's Conscience ever led him to be a Papist; but upon this known and experienced Truth, That whenever a Man's Conscience leads him to be a Papist, it leads him to be an Enemy to the Constitution of this Government; and therefore the Government has a Right to secure it self
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against the Practices of a professed Enemy, by the Terror of Temporal Punishments, notwithstanding the Pleas of Conscience and Religion. And should any Sect hereafter arise, entring into Practices, or professing Principles destructive of the Legal Constitution, the Magistrate would have as good a Right to unsheath the Sword against them, as at present he has to do it against the Papist: Nor shall it avail Them, any more than These, to say, they act upon Principles of Religion or Conscience.

As to mere Difference in Opinion, which ends only in Speculation, or influences only the Internal Acts of the Mind, or produces only *such external* Acts as no way concern the Publick Peace, I see not how the Magistrate can interest himself in them: But wherever Difference of Opinion is attended with Consequences that may affect the State, How can it stand with Reason, or Publick Good, to exclude the Magistrate's Power in such Cases?

Men often dispute against Penal Laws, under the Notion of their being Laws of the Church: Which of Right they never can be; for the Church has no Right or Authority to impose Penal Laws: They are strictly and properly speaking, Laws of the State: They have for their End, as all other Civil Laws have, the Good of the State, and are enacted to prevent the Growth either of Principles or Practices which are conceiv'd to be dangerous: And I would fain know how the Subjects Conscience can bind the Magistrate's Power from acting in its proper Sphere, which is to prevent all growing Dangers to the State. There have been those in this Kingdom, and there may

may be again, who found themselves persuaded in Conscience, that the Goods of Christians were common : Should such an one come to share with you, as he would call it, in your Goods, or as the Law would term it, to rob you of them, Would his Conscience, and his misunderstanding a few Texts of Scripture relating to that Matter, be a good and justifiable Plea in a Court of Justice ? If it would, I dare engage, the Sect will soon be numerous : If it would not ; it can be no geneal Rule, that Conscience ought to be exempt from Penal Laws.

The Truth of the Matter lies in a very narrow Compass : The Church has no Right to impose Penal Laws upon any Account : In Matters purely of a Religious Nature, the State has no Right neither : But of such Matters perhaps there may be great Scarcity in the World ; For the Passions of Men work themselves into their Religious Concerns ; And the Controversy grows insensibly into a Struggle for Power and Superiority ; and often breeds Convulsions that shake the very Constitution of the Civil Government. And must the Magistrate sit still, because the Bustle is about Religion, and be told that he has nothing to do in it ? Surely it becomes him to stir, and to drive Conscience out of the State to its proper Seat, the Heart of Man ; whither his Power neither can, nor ought to pursue it.

In this Question of the Magistrate's Right, it matters not what a Man's Opinions are, or how well or how ill a Man's Conscience is informed : For thus much is certain, that the Magistrate has no Right to punish Men for the Mistakes in their Judgment, or
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the Errors of their Consciences. On the other side, when the Magistrate calls a Man to an Account for his Actions, I cannot see that it is so much as his Duty to enquire, whether the Man took what he did to be a Part of his Religion, or whether he follow'd the Dictates of his Conscience or no: What can the Civil Magistrate have to do in such Questions; or how can he arrive at any Evidence concerning the Truth of these Matters? The Nature of the Action lies properly before him, consider'd in it self, and in its Consequences; and if it tend to Mischief, to breed Disturbance in the State, he has a Right to punish it, without considering whether it be a Religious Action or no.

There would need no disputing in this Case, if Men would attend to the just Consequences of their own Principles: They lay it down for a Maxim, That the Magistrate has *nothing* to do with Conscience; which is very true: But then they infer, That the Magistrate cannot punish Men for acting according to their Conscience; which is to say, That his Authority is suspended by the Plea of Conscience: And if so, the Magistrate, I think, will have more than enough to do with it; since the People's Conscience will bind his Power in the Exercise of the Sword, and he must of Necessity in the Administration of Justice enter into the Examination of Conscience; for since that is to be his Rule, he ought to know and to consider it.

But if you will attend to the Natural and Just Consequences of the Principle, the Truth will stand in a clear Light: The Magistrate has nothing to do with Conscience: And therefore on one hand *he* has no

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Right to bring Conscience to his Bar, to punish the Errors or Mistakes of it ; or to censure even the Actions which proceed from it, unless they affect that which is his immediate Care, the Publick Good, or the private Peace and Property of his Subjects : And on the other hand, no one else can bring Conscience before him, or by the Pleas of it supersede his Authority in any Case proper for his Cognizance. For the Magistrate might well say, The Action is such as I am concerned to enquire into, Conscience have nothing to do with, it does not lye before me and therefore I shall not attend to its Pretences. Nor indeed is it possible that he should, since 'tis in every Man's Power in all Cases to plead Conscience ; which is never more easily pretended to, than by those who have none. A Man under a Criminal Accusation might as well refer himself to what was done in the *Mogul's* Countrey, as to what pass'd at that time in his own unsearchable Heart, and the Magistrate might with much more Reason admit the Evidence in one Case, than in the other, where there is no Possibility of knowing the Truth.

It may be thought perhaps by some that I have been pleading all this while for the Magistrate's Right to persecute the Subject upon Account of Religion : And so I have, if there be any Religion which indispensably obliges Men to disturb the Publick Peace, to pervert the Ways of Justice, to be injurious to their Brethren either in their Life, or Property, or Good Name ; for these things certainly the Magistrare ought to punish and correct. But if this be what all Religions universally disclaim, and abhor, there is no danger that

any Man should suffer merely for his Religion, because the Magistrate has a Right to punish Sedition and Rebellion, and to do Justice in Cases of private Injury and Oppression. One may be mistaken in his Notions of Religion, and yet in his Political Capacity, as touching the Laws of his Countrey, he may be blameless, and as long as he continues so, his Mistakes are out of the Reach of the Magistrate's Power.

The Reason of the Case extends as well to Doctrines as to Practices : The Magistrate has a Right to suppress all such as are pernicious to the State. In Queen *Elizabeth's* Time, there were some who maintained as a Point of Religion, The Unlawfulness of Women's Government : Should the Doctrine be revived at this Day, I imagine that the Plea of Religion would not atone for the Malignancy of the Opinion.

What has been said may serve to mark out to us the Limits of Spiritual, and Civil Power. The Ministers of Christ are not of this World, and therefore they have no Right to extend their Master's Kingdom, by the Exercise of Worldly or Temporal Power : The Civil Magistrate is of this World, and the Affairs of this World are his proper Care ; from which he ought not to be excluded by any Pretences or Pleas of Religion : nor will this bring any Man under Difficulty upon the Account of pure Religion, which never interferes with the Magistrate's Right ; but where Men build up Religion Doctrines or Practices destructive of Civil Government, they must answer to God for perverting Religion, and to the Magistrate for disturbing the publick.

Lastly, It remains only that we apply what has been said to the Occasion of this Day. There are but Two Things which the Church of *Rome* can insist on, both which are determined against them by the Doctrine of the Text. For *1st*, Whatever Differences in Religion there are between us, yet they are unjustifiable in the Methods they use for our Conversion. And *2^{dly}*, Notwithstanding all their Pleas of Religion, the Civil Power has a Right to punish their Practices, and did justly exercise that Right, in bringing the Contrivers and Actors of the Bloody Tragedy of this Day to an open and a shameful Death. These are but the necessary Consequences of what has been already discours'd, and therefore I shall not trouble you with enlarging on them.

How justly then may we expostulate with the Church of *Rome* the Cruelty of this Day, in which they out-did even themselves. Deposing a King, which they have often attempted, was not their Work; Enslaving the Nobility, which is their common Practice; was not their Aim; They had prepared a Richer Sacrifice to the Triple-Crown, and intended to expiate the Offence of the Nation against the Pope, by the Noblest Blood which it ever produced.

Cou'd they have buried our Laws and our Constitution in one General Ruin, they had then Hopes of Succeeding in their Attempt: These *Children of the World are wise in their Generation*, and rightly judge that to confound the Peace of the State, and the Purity of the Church, is their only way to prevail against

against both ; since nothing can make their Domini-
on tolerable, but Anarchy and Confusion ; Nothing
their Religion, but Atheism and Infidelity.

But God prevented their Malice, and turned the
Mischief upon their own Heads. In Memory of
which Blessing, this Day was deservedly distinguished
in the *English* Calendar : Which Piety of our Ance-
stors has descended upon Us their Posterity in New
Blessings ; and this Day has been again consecrated
by the Deliverance of these Kingdoms out of the
Hands of the same Implacable Enemies.

There is Nothing an *Englishman* has more to fear
than the prevailing Power of Popery ; and so uni-
versally it is dreaded, That Popery must ever be a
Mill-stone to the Neck of any Cause to which it is
but so much as generally suspected to be allied ; And
this I presume has been well understood by those
who have always been labouring to infuse the Fears
and Jealousies of it into the Minds of the People,
and to clog the Work of the Government with the
Suspensions of it. If there be any Aspersions, which
Men shou'd make a Conscience of casting upon their
Rulers, 'Tis this, which contains whatever can be
thought on to render a Man odious. To design the
Advancement of Popery, is to design the Ruin of
the State, and the Destruction of the Church ; 'tis
to sacrifice the Nation to a Double Slavery, to
prepare Chains both for their Bodies and their
Minds.

What Interest is to be served by Fomenting these
Jealousies, is, I think, hard to be understood : The
Protestant Succession is establish'd by the Law, and
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what further Security can be had, must rise out of the Affections of the People; which will not be increas'd by persuading them, that they stand suspected in the Opinion of those who may be one Day their Governors. Shou'd these Jealousies so far prevail, (as we trust they cannot) as to render one great Part of the People of *England* suspected to the Princes Abroad, what Strength would the Protestant Succession gain by these Means? Would not the Consequence be, that this Part of the People would begin to imagine their Cause prejudged, and think with less Pleasure upon the Security, which now they esteem as their great Blessing? What may grow out of such mutual Distrusts in Length of Time, shou'd they once prevail, I cannot tell, but no Good I am sure. They who heartily wish well to the Succession, will endeavour that there may be a mutual Confidence and good Opinion, between the People and the Princes of the Blood, That whenever the Time comes, which must rob us of our Dearest Blessing, They may ascend the Throne neither suspecting nor suspected; but may be receiv'd with as much Joy, as the Circumstances of that sad (and I hope far distant) Day will admit of. Let the People be told how fully they inherit the Virtues of their Royal Ancestors, that no Distance of Time or Place can ever efface their Love for our common Country; but let none but Theirs and their Country's Enemies insinuate, that there is any Cause for mutual Fears and Jealousies between them.

But whatever our Fears are, let them be so far suspended at least, that we may enjoy the Ease and Tran-

Tranquillity which the present Auspicious Reign affords. Let not all our Zeal for our Holy Religion be spent in Quarrelling and Disputing about it ; but some of it be shewn in our Dutiful Behaviour to our Governors, in mutual Love and Charity : Let the Purity of our Religion be express'd in the Innocence of our Lives ; That whenever God shall be pleased to deliver Us from the Scourge of War , we may be in such a Disposition to receive the Blessing ; *That Mercy and Truth may meet together , and Righteousness and Peace kiss each other.*

Above all, let us earnestly contend with God in Prayer for Mercies upon our good Queen ; That She may be long continued to us ; That he would give Peace in Her Time ; That no Demerit of ours may rob us of the Invaluable Blessings we enjoy in Her ; That whenever She, ripe for Glory and Immortality, shall be called to Everlasting Peace and a better Crown, That then he wou'd with a more especial Eye of Mercy and Tenderness regard these Orphan Kingdoms, and hide them under the Shelter of his Wings, till the Danger be overpast.

F I N I S.

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